The University of Chicago

THE COMMON TEXT OF THE GOSPEL LECTIONARY IN THE LENTEN LECTIONS

A DISSERTATION SUBMITTED TO THE FACULTY OF
THE DIVISION OF THE HUMANITIES IN CANDIDACY
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF NEW TESTAMENT AND
EARLY CHRISTIAN LITERATURE
1934

By
JAMES RODNEY BRANTON

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OBJECTIVE AND PROCEDURE

This dissertation has as its primary object the establishment of that text of the Lenten lections which was read by the majority of Greek lectionary manuscripts between the 9th and 16th centuries. It does not in any wise seek to produce a critical edition[1] of these Lenten lections, but simply to establish the koine text of the Gospel lectionary in this area of text. The term, lectionary text, which is used in this dissertation, does not refer to the critical text, but rather to the koine text of these lections between the 9th and 16th centuries. The secondary object of this dissertation is to analyze the lectionary text. In the accomplishment of the first object a number of Greek MSS dating within the period mentioned above were collated in the Lenten lections. All MSS which were accessible were collated. This included all the MSS in the libraries of the University of Chicago, the University of Michigan, Drew Theological Seminary, General Theological Seminary, in the Pierpont Morgan Library, and in the Public Library of New York City. A few MSS from private libraries were collated; one from the library of Dr. L. Franklin Gruber of Maywood, Illinois, another from that of Mr. J. T. Scheide of Titusville, Pennsylvania. The University of Chicago has a few photostatic copies of MSS from the Bibliothèque Nationale in Paris, and these were collated. A large number of MSS, 59 to be exact, were collated by Professor E. C. Colwell in Europe in

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[1] A Critical Text of the Gospel Lectionary will await more collations, and more thorough evaluation of MSS.

1930. These MSS were collated in two of the Lenten lections, and the collations were available for use in this dissertation.

All the collations were made with Lloyd and Sanday's reprint of Mill's reprint of Stephanus' 1550. Some of the collations were never rechecked and hence are liable to error; others were rechecked. In the study of the variants of the MSS all v-movables, itacisms, and scribal errors were disregarded.

When the results of these collations were tabulated, it was revealed that the MSS were in all but perfect agreement in reading 30 variants from Stephanus. More than 50% of the MSS were in agreement on 4 other readings. Other than these 34 variants there was no noticeable agreement on any other readings. On the basis of the agreements of these MSS a common text was reproduced, and in case of any variant the reading of the majority of the MSS was adopted. In general, the agreement of the MSS was so pronounced that there was little difficulty in deciding just what the common text was. In two or three minor instances the MSS were almost equally divided, and in those cases that reading which was attested by the majority, even though by a small majority, of the MSS was adopted. Each lection is introduced by the incipit which occurs in every lectionary as an integral part of its text. This incipit is a formula that was placed at the beginning of the lection when it was taken out of its setting in a straight text to adapt it to an independent existence as a daily lesson.

In the analysis of the text, this dissertation seeks to classify it according to the system of Westcott-Hort or that of von Soden, and to compare it with the individual MSS in order to find that MS which the lectionary text is most like. In the discussion on the Evaluation of the Text, the principles which have

been followed are stated and discussed.

In the descriptive list of MSS which have been collated, the Gregory number is given for each MS, the date or probable date, a brief statement of its contents, and a summary of its relation to the lectionary text. This summary consists of a statement of its agreements with the lectionary text against Stephanus as well as its disagreements with the lectionary text, the non-lectionary variants. By this summary one is able to estimate the approximate value of each MS for the study of the lectionary text, and can locate those MSS which deserve further study. This fuller description is given for only those MSS which have been collated in all the Lenten lections.

DESCRIPTION OF MANUSCRIPTS

The manuscripts which were collated in connection with this dissertation are found in different libraries. Some of these MSS were collated in only two of the Lenten lections; others were fragmentary and contained only brief sections of the Lenten text; others were collated in all the Lenten lections. Those MSS which were collated in only two of the Lenten lections have been listed with no further description, while all the other MSS have been described, and some statement has been given with reference to the character of their text in the Lenten lections.

The first group of manuscripts are those which have been collated in all the Lenten lections. The number under which the MS is listed is that of Gregory[1] or his successor, Ernst von Dobschuetz, unless some statement is made to the contrary.

225. University of Michigan MS 29. Date 1437. Paper. Covers brown leather over boards. 206 folios (Scrivener 306), 29 x 20.3 cm. 1 col., 20 x 12.5 cm., 17 lines. Sat-Sun lectionary. It reads 27 of 34 variants from Stephanus with the majority of lectionaries in the Lenten lections. There are only 17 other variants. 5 of these 17 variants are variant spellings of personal or place names. 4 others seem to be itacisms which may be construed as a subjunctive for an indicative, or vice versa. This leaves a small number of 7 to be classed as worthwhile variants.

224. University of Michigan MS 31. 13th Century. Vellum.

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[1] Textkritik des Neuen Testaments, Vols. I, II, III, Leipzig, 1909.

Covers brown leather over thick board. 207 folios, 26 x 20.3 cm. 1 col., 21-22 lines. First 17 and last 14 folios mutilated. Week-day lectionary. It reads 26 of 34 variants from Stephanus with majority of lectionaries. There are 44 other variants. In the incipits of the Lenten lections τῷ καιρῷ ἐκείνῳ is always τῷ καιρῷ. This accounts for 10 of the 44 non-lectionary variants. 12 others are equally divided between variant spellings for proper nouns or place names and an exchange of the subjunctive for the indicative or vice versa, which might after all be itacisms. The scribe has filled his text with other itacisms which are incapable of explanation beyond the classification of scribal errors. The 12 variants mentioned above are likely the same sort of scribal error even though they can be construed from a grammatical point of view. The other non-lectionary variants are largely omissions of pronouns, change of case, and change of tense.

227. University of Michigan MS 32. 14th Century. Vellum. No covers. 84 folios, 23.2 x 19 cm. 1 col., 21 lines. Sat-Sun lectionary. Fragmentary. Much of Luke and John missing. It reads 27 out of 34 variants from Stephanus with the majority of lectionaries. There are 48 other variants.[1]

313. University of Michigan MS 33. 14th Century. Vellum. No covers. 209 folios (Greg. 217), 34 x 29 cm. 2 cols., each 29 x 9 cm., 21 lines. Mutilated. Lacks first 4 quires, first folio of quire 23, last 2 folios of quires 26, 27 and the last folio of quire 30. Quire 29 has only 4 folios. Fragments of 2 quires after quire 32. Week-day lectionary. It reads 24 of 34 variants from Stephanus with the majority of lectionaries in the Lenten lections. There are 22 other variants.

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[1] Further discussion of this MS is given in the "Evaluation of the Text."

M 76. University of Michigan MS 76. 17th Century. Paper. Covers red cloth over leather. 100 folios, 27.2 x 19 cm. 1 col., 22 x 15.5 cm., 25 lines. Sat-Sun Lectionary. It reads 15 out of a possible 34 variants from Stephanus with the majority of lectionaries in the Lenten lections. There are 37 other variants. It was written by a very careless scribe. It has scores of meaningless itacisms. It demands further study to account for the low percentage of lectionary variants.

220. University of Michigan MS 83. 13th Century. Vellum. 158 folios, 20.8 x 15.8 cm. 1 col., 15.4 x 10.8 cm., 22 lines. Sat-Sun lectionary. Palimpsest, underwriting an uncial lectionary of 10th century. Poor condition. It reads 26 out of a possible 29 variants from Stephanus with the majority of lectionaries in the Lenten lections. There are only 8 other variants.

1578. University of Michigan MS 9. 12th or 13th Century. Vellum. No covers. 155 folios, 27 x 21 cm. 2 cols. 20 x 15 cm., 26 lines each. Week-day lectionary. Poor condition. It reads 26 out of a possible 34 variants from Stephanus with the majority of lectionaries in the Lenten lections. There are 40 other variants.

M 133. University of Michigan MS 133. 13th Century. Vellum. Cover black morocco. 272 folios, 27 x 21.2 cm. 2 cols., 20.3 x 16 cm., 21 lines. Sat-Sun lectionary. It reads 29 of a possible 34 variants from Stephanus with the majority of lectionaries. There are 26 other variants.

1579. University of Michigan MS 97. 12th Century. Vellum. Covers red morocco over board. 255 folios (Greg. 256), 32 x 22.6 cm. 2 cols., 17 x 22.8 cm., 27-28 lines. Poor condition. Sat-Sun lectionary. Miniature. It reads 33 of a possible 34 variants from Stephanus with the majority of lectionaries in the

Lenten lections. There are 19 other variants.

M 171. University of Michigan MS 171. 12th or 13th Century. Vellum. Covers loose leather over thin boards. 183 folios, 25.4 x 20 cm. 2 cols., 19.5 x 15 cm., each of 25 lines. Poor condition. Sat-Sun lectionary. Miniature. Κυ α΄ given only by reference. It reads 26 of a possible 33 variants from Stephanus with the lectionary text in the Lenten lections. There are 23 other variants.

Gr. Library of Dr. L. Franklin Gruber, Maywood, Illinois. 11th Century. Vellum, later supplemented by paper. Cover modern European cardboard. 120 folios, 2 cols., 15.8 x 5.2 cm., 22 lines. 48 paper folios (folios 1-12, 26-32, 113-115, 142-168). 16th Century. 2 cols., 16.5 x 5.5 cm. each, 20-22 lines. Sat-Sun lectionary. It reads 20 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are 33 other variants.

1599. University of Chicago MS 128. 10th Century. Vellum. Cover modern European marbled paper over cardboard. 145 folios, 29 x 23 cm. 2 cols., each 20.6 x 7 cm., 18 lines. Fragmentary. Sat-Sun lectionary. It reads 26 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are 19 other variants.

C 715. University of Chicago MS 715. 12th or 13th Century. Vellum. Cover modern pigskin. 188 folios, 26 x 19.5 cm. 2 cols., 28 lines each. Sat-Sun lectionary. Κυ α΄ of the Lenten lections given by reference only. It reads 27 of a possible 33 variants from Stephanus with the lectionary text in the Lenten lections. There are 16 other variants.

374. Paris, Bibliothèque Nationale, suppl. gr. 1096. Date 1070. Vellum. 329 folios, 2 cols., 25.5 x 21 cm., 22 lines

each. Miniatured. Week-day lectionary. It reads 29 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are only 15 other variants.

12. Paris, Bibliothèque Nationale, Nat. gr. 310. 13th Century. Vellum. 366 folios, 30.5 x 23 cm., 2 cols., 24 lines. Week-day lectionary. It reads 32 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are only 12 other variants.

951. Madison, N. J. Drew Theological Seminary MS 6. 11th or 12th Century. Vellum. 247 folios, 31 x 25 cm. 2 cols., 27 lines each. Week-day lectionary. It reads 32 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are only 9 other variants.

952. Madison, N. J. Drew Theological Seminary MS 7. Date 1184. Vellum. 175 folios, 25 x 21 cm. 2 cols., 25 lines each. Sat-Sun lectionary. It reads 25 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are 19 other variants.

954. Madison, N. J. Drew Theological Seminary MS 9. 13th or 14th Century. Vellum. 336 folios, 30 x 23.5 cm. 2 cols., each 18.3 x 5.5 cm., 19 lines. Sat-Sun lectionary. It reads 29 of a possible 33 variants from Stephanus with the lectionary text in the Lenten lections. There are 12 other variants. Κυ α′ of Lenten lections given by reference only.

301. Madison, N. J. Drew Theological Seminary MS 2. 12th Century. Vellum. 334 folios, 32 x 22 cm. 2 cols., 19 lines. Sat-Sun lectionary. Κυ α′ of the Lenten lections given only by reference. It reads 24 of a possible 33 variants from Stephanus with the lectionary text in the Lenten lections. There are only 9 other variants.

956. New York Public Library MS 102. 15th Century. Paper. 180 folios. 28.4 x 19.5 cm. 2 cols., each 20.5 x 6.8 cm., 28 lines. Week-day lectionary. It reads 26 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are 15 other variants.

1231. Library of Mr. J. T. Scheide, Titusville, Pa. 10th Century. Vellum. 174 folios, 20 x 15 cm. 1 col., 15 x 9 cm., 26 lines. Very fragmentary. One complete Lenten lection given, Σαβ ε΄, and three verses of Κυ ε΄. Sat-Sun lectionary. It reads 11 of a possible 11 variants from Stephanus with the lectionary text in the Lenten lections. There are 4 other variants.

302. New York, General Theological Seminary MS 1^{c}. 15th Century. Paper. 30.6 x 21.7 cm. Fragmentary. Week-day lectionary. It reads only 23 of a possible 34 variants from Stephanus with the lectionary text in the Lenten lections. There are 37 other variants. It needs closer analysis to account for its text.

381. New York, Pierpont Morgan MS 639. 12th Century. Vellum. Covers modern purple velvet with gilt clasps and gauffered gilt edges. 378 folios, 33 x 24.2 cm. 2 cols., 21 lines. Miniatured. Week-day lectionary. Syn and Men. It reads 30 of a possible 34 variants from Stephanus with a majority of lectionaries in Lenten lections. There are 5 other variants.

P 692. New York, Pierpont Morgan MS 692. 12th Century. Vellum. Covers modern brown morocco. 293 folios. 24.1 x 31.8 cm. 21-23 lines. Cruciform. 2 full page portrait miniatures of Matthew and John. Decorations. Sat-Sun lectionary. It reads 28 of a possible 34 variants from Stephanus with the majority of lectionaries. There are 18 other variants.

1632. New York, Pierpont Morgan MS 423. 13th Century. Vellum. Cover tan leather over wooden boards, stamped with

depiction of crucifixion, 2 brass clasps. 215 folios, 28.2 x 20.8 cm. 2 cols., 22.5 x 14 cm. - 22.5 x 6 cm., 27-28 lines. 4 miniatures. Week-day lectionary. It reads 26 of a possible 33 variants from Stephanus with the majority of lectionaries. There are 33 other variants.

1634. New York, Pierpont Morgan MS 647. 14th Century. Vellum. 375 folios 33.5 x 24.5 cm. 2 cols., 20.3 x 6.5, 20.3 x 15.5 cm., 17 lines. Covers black goat-skin over thick cedarwood, clasps missing. Sat-Sun lectionary. 4 Evangelist portraits. It reads 29 of a possible 34 variants from Stephanus with the majority of lectionaries collated in the Lenten lections. There are only 11 other variants.

L 349. New York, General Theological Seminary MS Lit. 349. 14-15th Century. Vellum. 97 folios, 35.5 x 24 cm., 2 cols., 26.7 x 8, 26.7 x 18 cm., 23-28 lines. Modern red cardboard covers. Sat-Sun lectionary. It reads 25 of 29 variants from Stephanus with the majority of lectionaries collated in the Lenten lections. There are 11 other variants.

Those MSS which have been collated in only two of the Lenten lections are listed with their dates and location of the various libraries in which they are found. These MSS were collated by Professor E. C. Colwell while he was in Europe in 1930.

Gregory No.	Library and Number		Date
183	London, Brit. Museum, Arundel	547	10-11th Cent.
	London, Brit. Museum, Add. MS	40754	1256
150	London, Brit. Museum, Harl.	5598	995
151	London, Brit. Museum, Harl.	5785	12th Cent.
152	London, Brit. Museum, Harl.	5787	10-11th Cent.
188	London, Brit. Museum, Add. MS	5153	1033

Gregory No.	Library and Number		Date
319	London, Brit. Museum, Add. MS	21260	12-13th Cent.
1492	London, Brit. Museum, Add. MS	37004	11th Cent.
332	London, Brit. Museum, Add. MS	29713	14th Cent.
335	London, Brit. Museum, Add. MS	31920	11th Cent.
336	London, Brit. Museum, Add. MS	31921	14th Cent.
325	London, Brit. Museum, Add. MS	24374	12th Cent.
318	London, Brit. Museum, Add. MS	19737	12-13th Cent.
930	London, Brit. Museum, Add. MS	19459	13th Cent.
189	London, Brit. Museum, Add. MS	11840	12th Cent.
333	London, Brit. Museum, Add. MS	31208	14th Cent.
328	London, Brit. Museum, Add. MS	24380	14th Cent.
1493	London, Brit. Museum, Add. MS	37005	11-12th Cent.
329	London, Brit. Museum, Add. MS	27860	11-12th Cent.
324	London, Brit. Museum, Add. MS	22744	13th Cent.
191	London, Brit. Museum, Add. MS	18212	12th Cent.
326	London, Brit. Museum, Add. MS	24377	13th Cent.
939	London, Brit. Museum, Add. MS	34059	12th Cent.
330	London, Brit. Museum, Add. MS	28817	1185
331	London, Brit. Museum, Add. MS	28818	1272
193	London, Brit. Museum, Add. MS	19993	1335
184	London, Brit. Museum, Burney	22	1319
1491	London, Brit. Museum, Add. MS	36751	1008
25	London, Brit. Museum, Harl.	5650	13th Cent.
361	Paris, Bibliothèque Nat. gr.	256	12th Cent.
2	Paris, Bibliothèque Nat. gr.	280	10th Cent.
7	Paris, Bibliothèque Nat. gr.	301	1204
9	Paris, Bibliothèque Nat. gr.	307	13th Cent.
8	Paris, Bibliothèque Nat. gr.	312	14th Cent.
17	Paris, Bibliothèque Nat. gr.	279	9th Cent.

Gregory No.	Library and Number		Date
373	Paris, Bibliothèque Nat. Suppl. gr.	1081	10-11th Cent.
372	Paris, Bibliothèque Nat. Suppl. gr.	905	1055
369	Paris, Bibliothèque Nat. Suppl. gr.	758	12th Cent.
367	Paris, Bibliothèque Nat. Suppl. gr.	567	15th Cent.
366	Paris, Bibliothèque Nat. Suppl. gr.	74	12th Cent.
365	Paris, Bibliothèque Nat. Suppl. gr.	29	12th Cent.
364	Paris, Bibliothèque Nat. Suppl. gr.	24	12th Cent.
70	Paris, Bibliothèque Nat. Suppl. gr.	288	12th Cent.
64	Paris, Bibliothèque Nat. gr.	281	9th Cent.
11	Paris, Bibliothèque Nat. gr.	309	13th Cent.
13	Paris, Bibliothèque Coislin gr.	31	12th Cent.
14	Paris, Bibliothèque Nat. gr.	315	16th Cent.
15	Paris, Bibliothèque Nat. gr.	302	13th Cent.
16	Paris, Bibliothèque Nat. gr.	297	12th Cent.
60	Paris, Bibliothèque Nat. gr.	375	1021
69	Paris, Bibliothèque Nat. gr.	286	12th Cent.
71	Paris, Bibliothèque Nat. gr.	289	1066
5	Oxford, Bodleian Library, Barocci	202	10th Cent.
203	Oxford, Bod. Library, Miscell. gr.	119	13th Cent.
20	Oxford, Bod. Library, Laud.	34	1047
195	Oxford, Bod. Library, Canonici gr.	92	10th Cent.
157	Oxford, Bod. Library, Clark	8	1253
194	Oxford, Bod. Library, Canonici gr.	85	9th Cent.
1499	Manchester, John Rylands Libr. Crawford gr.	9	14th Cent.

Σαββάτῳ α΄ τῶν νηστειῶν
(Mark 2:23--3:5)

τῷ καιρῷ ἐκείνῳ ἐπορεύετο ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. καὶ οἱ φαρισαῖοι ἔλεγον αὐτῷ, 24 "Ἴδε τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι;" 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, "Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;" 27 Καὶ ἔλεγεν αὐτοῖς, "Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου."

3:1 ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, "Ἔγειραι εἰς τὸ μέσον." 4 Καὶ λέγει αὐτοῖς, "Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;" Οἱ δὲ ἐσιώπων. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, "Ἔκτεινον τὴν χεῖρά σου·" καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

Κυριακῇ α΄ τῶν νηστειῶν
(John 1:44-52)

τῷ καιρῷ ἐκείνῳ ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ, "Ἀκολούθει μοι."

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. 46 Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, "Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ." 47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, "Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;" Λέγει αὐτῷ Φίλιππος, "Ἔρχου καὶ ἴδε." 48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, "Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι." 49 Λέγει αὐτῷ Ναθαναὴλ, "Πόθεν με γινώσκεις;" Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, "Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε." 50 Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, "Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ." 51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει." 52 Καὶ λέγει αὐτῷ, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου."

Σαββάτῳ β' τῶν νηστειῶν
(Mark 1:35-44)

τῷ καιρῷ ἐκείνῳ ἀπῆλθεν ὁ Ἰησοῦς εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. 36 καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ, 37 "Ὅτι πάντες σε ζητοῦσι." 38 Καὶ λέγει αὐτοῖς, "Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα." 39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, "Ὅτι ἐὰν θέλῃς, δύνασαί με καθαρίσαι." 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι." 42 Καὶ εἰπόντος αὐτοῦ εὐ-

θέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. 43 Καὶ ἐμβριμησάμενος αὐτὸν εὐθέως ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ, "Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς."

Κυριακῇ β' τῶν νηστειῶν
(Mark 2:1-12)

τῷ καιρῷ ἐκείνῳ εἰσῆλθεν ὁ Ἰησοῦς εἰς Καπερναοὺμ 2 καὶ ἠκούσθη ὅτι εἰς οἶκόν εστι, καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, "Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου." 6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 "Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός;" 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, "Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σου αἱ ἁμαρτίαι ἢ εἰπεῖν, Ἔγειραι καὶ ἆρον τὸν κράββατόν σου καὶ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, 11 (λέγει τῷ παραλυτικῷ) Σοὶ λέγω, ἔγειραι καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου." 12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας, "Ὅτι οὐδέποτε οὕτως εἴδομεν."

Σάββάτῳ γ΄ τῶν νηστειῶν
(Mark 2:14-17)

τῷ καιρῷ ἐκείνῳ παράγων ὁ Ἰησοῦς εἶδε Λευῖν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, " Ἀκολούθει μοι." Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ. "Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;" 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, "Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν."

Κυριακῇ γ΄ τῶν νηστειῶν
(Mark 8:34--9:1)

εἶπεν ὁ κύριος, "Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων." 9:1 Καὶ ἔλεγεν αὐτοῖς "Ἀμὴν λέγω ὑμῖν ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει."

Σαββάτῳ δ΄ τῶν νηστειῶν
(Mark 7:31-37)

τῷ καιρῷ ἐκείνῳ ἐξελθὼν ὁ Ἰησοῦς ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν μογγιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ ἐπιλαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε, καὶ λέγει αὐτῷ, "Ἐφφαθὰ" ὅ ἐστι "Διανοίχθητι." 35 Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, "Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν."

Κυριακῇ δ΄ τῶν νηστειῶν
(Mark 9:17-31)

τῷ καιρῷ ἐκείνῳ ἄνθρωπός τις προσῆλθε τῷ Ἰησοῦ γονυπετῶν αὐτὸν καὶ λέγων, "Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν." 19 Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, "Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με." 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, "Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;" Ὁ δὲ εἶπεν, "Παιδιόθεν· 22 καὶ πολλάκις αὐτὸν καὶ εἰς

τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς." 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ "Τὸ εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι." 24 Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, "Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ." 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, "Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν." 26 Καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτὸν, καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, "Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;" 29 Καὶ εἶπεν αὐτοῖς, "Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ."

30 ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνῷ· 31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, "Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται."

Σαββάτῳ ε' τῶν νηστειῶν
(Mark 8:27-31)

τῷ καιρῷ ἐκείνῳ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, "Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;" 28 Οἱ δὲ ἀπεκρίθησαν, "Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ἕνα τῶν προφητῶν." 29 Καὶ αὐτὸς λέγει αὐτοῖς, "Ὑμεῖς δὲ τίνα με λέγετε εἶναι;" Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, "Σὺ εἶ ὁ Χριστός." 30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι

περὶ αὐτοῦ.

31 ΚΑΙ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

Κυριακῇ ε΄ τῶν νηστειῶν
(Mark 10:32-45)

τῷ καιρῷ ἐκείνῳ παραλαμβάνει ὁ Ἰησοῦς τοὺς δώδεκα μαθητὰς αὐτοῦ καὶ ἤρξατο αὐτοῖς λεγεῖν τὰ μέλλοντα αὐτῷ συμβαίνειν, 33 "Ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται."

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου λέγοντες, "Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς ἡμῖν." 36 Ὁ δὲ εἶπεν αὐτοῖς, "Τί θέλετε ποιῆσαί με ὑμῖν;" 37 Οἱ δὲ εἶπον αὐτῷ, "Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου." 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;" 39 Οἱ δὲ εἶπον αὐτῷ, "Δυνάμεθα." Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται." 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 42 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, "Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν

θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος· 44 καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν."

Σαββάτῳ ς' τοῦ δικαίου Λαζάρου
(John 11:1-45)

τῷ καιρῷ ἐκείνῳ ἦν τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν ἑαυτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, "Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ." 4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, "Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς." 5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, "Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν." 8 Λέγουσιν αὐτῷ οἱ μαθηταί, "Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;" 9 Ἀπεκρίθη Ἰησοῦς, "Οὐχὶ δώδεκα ὧραί εἰσι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ." 11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, "Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν." 12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, "Κύριε, εἰ κεκοίμηται, σωθήσεται." 13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, "Λάζαρος ἀπέθανε· 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν." 16 Εἶπεν οὖν

Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, "Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ."

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν Μάρθα πρὸς τὸν Ἰησοῦν, "Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός." 23 Λέγει αὐτῇ ὁ Ἰησοῦς, "Ἀναστήσεται ὁ ἀδελφός σου." 24 Λέγει αὐτῷ Μάρθα, "Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ." 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, "Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· 26 ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;" 27 Λέγει αὐτῷ "Ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος." 28 Καὶ ταῦτα εἰποῦσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, "Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε." 29 Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. 30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες "Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ." 32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ, "Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός." 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν, καὶ εἶπε, 34 "Ποῦ τεθήκατε αὐτόν;"

35 Λέγουσιν αὐτῷ, "Κύριε, ἔρχου καὶ ἴδε." 36 Ἐδάκρυσεν ὁ
Ἰησοῦς. 37 ἔλεγον οὖν οἱ Ἰουδαῖοι, ""Ἴδε πῶς ἐφίλει αὐτόν."
Τινὲς δὲ ἐξ αὐτῶν εἶπον, "Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλ-
μοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;" 38 Ἰησοῦς
οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ
σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς, ""Α-
ρατε τὸν λίθον." Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, "Κύ-
ριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι." 40 Λέγει αὐτῇ ὁ Ἰησοῦς,
"Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;"
41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς
ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε, "Πάτερ, εὐχαριστῶ σοι ὅτι ἤκου-
σάς μου. 42 ἐγὼ δὲ ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν
ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας."
43 Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε, "Λάζαρε, δεῦρο ἔξω."
44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας χει-
ρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ
Ἰησοῦς, "Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν."

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν
καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

AN EVALUATION OF THE TEXT

In the block of text included in the Lenten lections, there are only 34 variants from Stephanus which are read by the majority of lectionaries collated for this dissertation. There are a number of non-lectionary variants in each manuscript, ranging in number from 5 in the case of MS 381 to that of 49 in MS 227. These variants defy any sort of known grouping. They do not fit any classification which is known, and the MSS do not agree with each other sufficiently to warrant a new grouping into families. What shall we say then of these variants? MS 227 will serve as an example since it reads more non-lectionary variants than any of the other MSS. Of the 49 non-lectionary variants of this MS, 9 are variant spellings for personal or place names; 12 others are exchanges in mood between the subjunctive and the indicative, and generally between the future indicative and the aorist subjunctive. These 12 variants could well be classed as itacisms because the scribe has exactly 118 other itacisms of the same sort in this block of text only they are not capable of explanation as grammatical forms. It seems then that the 49 variants are reduced tc 28. These consist of omissions of pronouns, additions of pronouns, two homoioteleutons, three transpositions and a few changes of tense. In general this will hold true of any MS in this dissertation.[1] It is recognized that some of the MSS need further study before an exhaustive analysis of their text can be given.

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[1]Compare MS 224 in the Description of MSS.

Those variants which are read by the majority of the lectionaries are called lectionary variants for convenience. It is on the basis of these 34 variants that an evaluation of the text is to be sought. The attestation for these variants was gathered from Tischendorf,[1] Tregelles,[2] and other published collations.[3] The support thus gathered revealed that 15 of the 34 variants from Stephanus were read by virtually all Neutral-Alexandrian MSS, a great group of Syrian MSS, with varying numbers of Western and Caesarean MSS. Furthermore 5 of the remaining variants were read by a smaller number of Neutral-Alexandrian MSS, but with much the same support from Syrian, Western and Caesarean MSS. In these 20 variants, it will be impossible to say anything definite relative to text types, for it seems that it is Stephanus rather than the lectionary text that is at variance.

This leaves a total of 14 variants which do not have Neutral-Alexandrian support, and most of these are read by a large number of uncial as well as minuscule MSS. One of the 14 variants, ℵαβ β´, Mark 1:43, αυτον for αυτῳ, is all but a singular variant, having only one MS as support, 472 a K^a MS. One other variant, ℵαβ δ´, Mark 7:33, επιλαβομενος for απολαβομενος, has meagre attestation among the uncials, Δ being its sole witness

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[1] Novum Testamentum Graece, Lipsiae, 1869-72.

[2] The Greek New Testament, London, 1857-79.

[3] Scrivener, A Full and Exact Collation of about Twenty Greek Manuscripts of the Holy Gospels, Cambridge, 1853; Adversaria Critica Sacra, Cambridge, 1893; An Exact Transcript of the Codex Augiensis, London, 1859; Hoskier, A Full Account and Collation of the Greek Cursive Codex, Evangelium 604, London, 1890; Lake and New, Six Collations of New Testament Manuscripts, Cambridge, 1932; Goodspeed, Historic and Linguistic Studies in Literature Related to the New Testament, vol. II, Chicago, 1902-18; David O. Voss, A Study of the Isaac, Hyacinthus, and Exoteicho Gospels, Chicago (Unpublished Dissertation), 1932; Matthae, Novum Testamentum Graece et Latine, Riga, 1782; Muralt, Novum Testamentum Graece, Hamburg, 1848.

among this class. This variant has however good support from minuscules of the Caesarean type. There are still 12 variants to be accounted for, and 7 of these are read by a great group of Syrian authorities, and by a good number of Caesarean MSS. The remaining 5 variants have the same character of attestation but with the difference that the Caesarean element is somewhat stronger. The evidence is more or less balanced in these five variants. To look back over the evidence, the conclusion seems to be that though the text is greatly mixed the Syrian element is the predominating type. It must be admitted that there is good Caesarean support for a small number, but the Syrian attestation predominates even in these.

Turning now to von Soden,[1] it is the natural thing to begin with an investigation of his K text-types since these are to be equated, roughly speaking, with the Syrian or Antiochian type of Westcott-Hort. Owing to the limited area of text included in the Lenten lections, and to the fact that the text is divided into short passages which are not often consecutive, it will be impossible to take von Soden's list of distinctive readings for the various text-types as a means of determining the character of our text. However, since collations of many of his typical manuscripts of the K type are available to us, it seemed fair to take these collations and to make comparisons with the Lenten lections. In his discussion of the K^1 type he mentions a number of manuscripts, collations of six of which are available; of K^x, collations of 8 MSS are available, of K^r 6, of K^a 6. Since K^1 is the oldest K type, and the source from which the other K types sprang, it will be expected to contain material common to all the others.

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[1] Die Schriften des Neuen Testaments, I and II, Berlin, 1902-13.

K^r is the latest type to appear, being the outstanding text of the Byzantine period. The other two K types fall between these two, K^a being a mixture between K and I.

After having checked the above mentioned collations, the following facts were revealed: K^r reads 25 of the 34 lectionary variants in all the MSS which are available, and one other of the lectionary variants is read by a small minority of this type. Besides these lectionary variants, there are only 5 non-lectionary variants in K^r. K^x reads only 23 of the 34 lectionary variants, and these are not attested with the unanimity of the K^r type. There are 4 other lectionary variants which are read by the minority of the K^x type, but this text-type is least convincing because of the great number of non-lectionary variants which it reads. K^a reads 25 of the 34 variants with the majority of MSS of this type, and 6 others are read by a minority. This means that of the 34 lectionary variants, 31 are read by some K^a MSS. The weakness of this type rests in the fact that there are 32 non-lectionary variants in K^a. The K^l text-type is the oldest, and ought to be the best representative of the K types, but we are handicapped since we do not have any MS that is a perfect witness to this type. As a matter of fact, the verification of this text-type has been greatly questioned. Notwithstanding this fact, and taking into due consideration the fact that no MS is a perfect witness to this type, yet taking the MSS which are listed by von Soden,[1] we are able to get the best support for the lectionary text. Out of a possible 34 variants, MSS of this text-type read 26 and a minority of MSS read 6 of the remaining 8 variants. The agreement on the non-lectionary variants is limited to 10. This is the best attestation thus far found, and even this rests on

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[1] Op. cit., I, Teil II, 765; II.

very debatable ground, since it is generally admitted that von Soden is least to be trusted in this very area. It was not possible to verify his collation of K^1 MSS in detail. It might be worth while to note that he does not record lacunae in his best K^1 MS, hence the above conclusion is given only as a tentative one, awaiting further work in this area of text, and further study of von Soden's classification.

Having completed a survey of the affinities of our text with text-types, let us classify it with individual MSS. The MS closest to lectionary text in the Lenten lections is MS 133 of the University of Chicago; it reads 26 of a possible 34 variants. MS 461 reads 25 of 34, 655 reads 24, Ω reads only 18 of a possible 30. These are K^1 MSS. In the K^a text-type MS 1390 reads 25 of a possible 34 while 329 reads 24. Other MSS of this classification are weak, reading from 14 to 22 variants each with the lectionaries. K^r MSS read an average of 25 each.

Mr. Schubert[1] sets forth the I^Φ as a probable type for comparison with the lectionary since it has shown close affinities with the lectionary in other sections. This however is not the case with the Lenten lections. Although there is beautiful agreement on many of the variants, agreement better than any except the K^1 and K^r types, there are 7 variants for which there is no support from any I^Φ MS according to the reconstruction made from von Soden's critical apparatus. There was only one MS of this type available, 517, and it reads only 15 of a possible 26 variants. Otherwise there was no check on von Soden's collation. Furthermore the I^Φ MSS read many variants as a group that are not read by the lectionary text. This would eliminate I^Φ as a possible

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[1] *Studies in the Lectionary Text of the Greek New Testament* (Chicago, 1933), I, 43 ff.

text-type related closely to the lectionary text in the Lenten lections.

A more exact evaluation of the Lenten text may be possible after more work has been done on the K text-types of von Soden. As far as investigation has gone, the Lenten lections are to be classified as K, though they do not fit into any of the types. They are closer to the K^{1} than to any other.